

# BLUE GRASS BLADE

VOLUME XVIII.

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No. 14

## FAIRBANKS

And His Holy Eminence  
Pius IX  
Significance of the Pope's Refusal  
to Receive Former Vice  
President

(By Henry Frank.)  
Has the Holy Father denied the American Republic? Does the Pope by refusing to receive an honored American citizen, former Vice-President Charles W. Fairbanks, mean to insinuate that only American Catholics shall receive the favor of the Vatican, or such Americans only as first rub off the taint of Protestantism before they seek admittance to his sacred presence?

There is at the present moment a furious tempest in a religious tea-pot because Mr. Fairbanks, himself a conspicuous member of the Methodist Episcopal Church, condescended first to receive the honor of a reception at the hands of a local church in Rome before he made himself susceptible to the privilege of submissively "kissing the Pope's exalted toe. And now all the Catholics rush to the defense of His Holy Eminence by declaring that the one and only object of the Methodists in Rome is to detect good Catholics from the Catholic flock in the Methodist sheep-pen.

Poor Pope! He who once held sway through all Europe, and commanded crowned heads to come and go as he determined, who initiated and ended wars between the nations to please his variable will, is now reduced to so humble a pass that he cannot regulate even the provincial affairs in the immediate vicinage of the Vatican. Why indeed should the Methodists or any other Protestant denominations be so temerarious as to undertake to do homage to the same God whom Catholics worship under the very nose of the Pope himself and overshadowed by St. Peter's sacred dome?

Archbishop Farley admits that once the Pope did indeed receive the Protestant Mr. Low, a distinguished citizen of the city of multifarious churches, and that Mr. Low after receiving the Pope's priceless blessing, audaciously addressed a Protestant assembly. But then, the Archbishop naively comments, "Had I known that Mr. Low intended to present himself to the Protestants after having visited the Pope, I should not have arranged for his presentation at the Vatican!"

What logical deductions can Protestants draw from this papal attitude, but that to be a Protestant in Rome is a crime in the eyes of the Pope, and that no matter how sincerely Protestant one may be anywhere else on earth, while in Rome one not venture to assert one's honest religious principles?

Our old Rip Van Winkle of the centuries! Not all the hum of modern civilization has awakened him from his age-long sleep. He does not seem yet to realize that the temporal power of the Vatican has vanished; that Rome's religious autocracy is utterly shattered and her priests have no more influence in the affairs of the world than Mohammedan muzzines shouted on the floor of the Parisian Bourse; that Italy now possesses a free government, fully divorced from the false arrage into which the papacy once coerced her; that the government there, as in America, permits the establishment of all creeds and churches unhampered by the audacious interferences of any amateur priesthood; that there where once the Vatican held unchallenged and universal sway, even Agnostics, Infidels and atheists may assemble and proclaim the principles for which once the body of Giordano Bruno was consigned to the flames, and that the fair Hypatia torn in

shreds by doges of prelates and ravishing priests!

It is with that insult to American Protestantism is haunted in the race of the twentieth century. It is well it was not in the age of Henry VIII., or a Frederick the Great. Wars vast and gory might swiftly have followed, but this is the age of toleration; even though Pope Pius X. had not yet discerned it. How utterly repulsive the attitude of Rome in the Fairbanks incident is, may be instantly perceived if the affair were transferred to a Protestant country. Let us suppose that Archbishop Farley was desirous of being presented to King Edward of Great Britain. He sets foot on the British Isle as a citizen of America and a subject of King Edward. Before being received by King Edward, he unwittingly accepts an invitation to preside over a Catholic service or another public assembly of Roman worshippers. King Edward is the head of the Anglican church, as Pope Pius is the head of the Romish church. Now King Edward, hearing of the offense, whether writing or unwriting, or the part of Archbishop Farley, refuses to accept him, though an American citizen, because he presumed to assert his papal allegiance before his body at the feet of the British sovereign. What would Rome say to such an insult? What would Archbishop Farley and the entire Roman Catholic Church in America say?

Of course the supposed incident is not parallel with that of the Pope's rejection of Fairbanks, because King Edward is not so dear to the Pope as the Pope is not dear to the letter-sender. The hand of Rome threatens to blight the vigor of our common schools and darken the glory of our national mission. So long as Rome is the nurse of ignorance, the foe of liberty and the scourge of progress, she need not hope to build a New Vatican on the shores of free America.

The papal slight of an Ameri-

can citizen, because of his court-

ship to his native church, in the

city of the ancient harlot, should open the eyes of all America to the dangers that lurk in the march of Roman prowess on American soil.

lier pursuits; we see the body of Hypatia, torn and scattered to the winds, that her spirit might be free to inspire epochs still to come. We see the solemn figure of Savonarola, alone and sublime in the streets of Florence, crumpling at last with the flaming fagots whose roar cannot drown the deathless thunder of his words; we see the fiery form of Arnold and Brusca, the second Rienzi, defier of the Pope and dreamer of the New Republic who though slain by Adrian, lived again in Garibaldi and conquered in the reign of Emmanuel, the Victor; or John Huss the Bohemian crusader who spurned the papal bull to fall the victim of his courage, but to be heard again in Wycliffe and Luther and the triumph of the Reformation. Yea, Rome, such are the martyrs truth has ever immolated on her sacred altars, to shame thy countenance and wrench from thy palsied arm the bloody sceptre of thy power.

And that thou art the same today, as when ignorance paled the world and suffered the blight of thy authority, is all too well divulgued in the fate of the unhappy yet most glorious martyr, who even in this age fell beneath thy reeking sword. It is a far leap from modest and insignificant Fairbanks, the accidental Vice-President of the United States, to Francisco Ferrer, the last of the universal martyrs. But in the dismissal of Fairbanks, we may see the most polite and tactful efforts to maintain the imploring though ancient dignity, while in the manner of Ferrer we behold what Rome will do when once again the savage beast leaps from her breast if she thinks herself safely defended by the physical prowess of an obedient government. In free Italy Rome dare not more than vulgarly dismiss an American Protestant from her presence because of the insolence of his religious convictions.

In benighted and obedient Spain, Rome once again rivals the tragic horror of her medieval glory and openly slanders a defender of truth and liberator of his age.

The more is the pity that even an American so humiliated himself as to have courted insult by seeking the presence of a pope. The more is the pity that the pride of our Christian independence has for so long been forgotten among us that we cringe to ecclesiastical pomp in order to gain political power.

If American Protestantism has not sunk to the lowest depths of hawdrye cowardice and syopicanity, it will resent this papal insult with fervid and robustious protest. All Europe has taken to heart the lesson that Romanism has taught it in the past.

From every government of consequence has Rome been driven till she lies now shivering and in terror within the narrow confines of the Vatican. None but the most menial and ignorant of the nations still upholds and adores her. She has been spewed out of the mouth of human enlightenment and progressive civilization.

Had Rome the power today she

would once more exalt the fagot,

the thumbscrew, the gibbet, in the

name of religion, to burn, torture

and slay all who opposed her impious dictates. Had she the power she would once more dominate humanity to ignorance, intellectual darkness and spiritual gloom, substituting religious jargon for scientific lore and meaningless metaphysics or natural philosophy. Had she today the power she would not only have refused to receive Fairbanks, but because of his insolence, she would have consigned him to eternal damnation and cursed his living body with unbearable afflictions. She is still the "Harlot" of the nations and did she dare she would demoralize the world with her religious infamies.

The Fairbanks incident is only serious because it compels the student to become remissive. It makes him think of the martyrs of Truth who have long lain encased and obscured at the feet of an amateuristic clergy. It recalls the long list of unhappy heroes, whose blood spilled at the command of Rome, has stained the cause of Christ red with shame and inhumanity.

The Fairbanks incident is a very slight affair, but we have long learned that a little cloud no bigger than a man's hand may be the harbinger of approaching storm. Vigilance is the price of liberty. If American religiousists, American Protestants, are diligent to their duty or so pernicious they cannot discern the approaching danger, it remains for all lovers of liberty, all Freethinkers and searchers after truth, to hoist

high the storm signals along the shore ways of freedom, that all of her mariners may be well forewarned and guard themselves against the unfavoring elements.

Rome has never been the friend of light and liberty, truth and progress, knowledge or natural discovery. America is dedicated to none other than the God of human rights, religious liberty and independent thought. Whoever is opposed to these principles is the enemy of America, and no American need fear to proclaim those principles whether at home or under the shadow of the Vatican. Yet learn American citizens, whether they be, stand for those principles of which our flag is the most beautiful symbol; nor is he a true citizen of America who for the sake of papal recognition hides his convictions, or bends a suppliant knee for sycophantic favor.

If Rome allows no room in It-

aly for freedom and religious con-

viction, there should be no room

in America for poverty or for the

invasion of our political educa-

tional, and secular institutions by

papal reactionists or Romanian marplots.

If Rome fears Protestants in

Catholic Italy why should not Co-

lumbia fear Catholics in Protes-

tant America? If Rome fears that

Protestants will capture your

country who are the equals of

Rome's conquest of our youth?

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blight the vigor of our common

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school funds.

The New York plan of a "State

Conference of Religions" is now

being proposed among the clergy

of Ohio.

The Ohio State Journal, Colum-

bus, reports the following:

"Some days ago Rev. Father Howard, secretary general of the Catholic Educational Association, at a called meeting of the Protestant ministers of Columbus, made an elaborate argument in favor of the division of the public school fund among the churches as the only way in which religious instruction can be given along with the secular in our schools."

The New York plan of a "State Conference of Religions" is now being proposed among the clergy of Ohio.

Kansas City, Mo., Feb. 17.—Be-

lieving that men will feel "more at home" in church if the women

do not worship with them, the Rev. Trigg A. M. Thomas, pastor

of the Eastminster Presbyterian

Church of this city, has arranged

to have the men and women of the

congregation meet in separate rooms at the weekly prayer meetings.

"I do not intend to separate my regular Sunday congrega-

tions," said the Rev. Mr. Thomas

last night, "because that service

is a meeting for the enlightenment

of the people on the Bible by the minister.

But the Wednesday evening

prayer meeting is for holding heart-to-heart talks on the Bible and subjects of religion.

"A man can sit by his wife and listen to a sermon, but when it comes his turn to talk in the prayer meeting, he is silent. What I want to do is to get the men to talk on religion, and I think I have solved the problem in the separation of the men from the women."

Mr. T. Alex. Baxter, for many years with the Chamberlain Hotel of Old Point, Virginia, has been appointed manager of the White Sulphur Springs on the Chesapeake & Ohio Railway. This famous old resort is being practically remodeled for the coming season and an army of workmen is now engaged in putting it in comfortable condition for the season, beginning June 15. The ground and buildings will be brilliantly illuminated with electric lights, and under the direction of a landscape artist and engineer the ground will be beautified. A Golf Course, Tennis Court will be built, and a Casino built. Popular prices, which have been the rule at this place, will still prevail.

## NEW TRICKS

To Bleed the Long-Suffering Faithful

Churches Wedging Closer Together  
in Their Hold-Up for Graft  
and the Spoils

Some years ago the religious sects of New York organized what they call "A State Conference of Religions." In these conferences Protestants and Catholics meet, and dikees and connive, and divide up privileges—that is, their graft from the State, to which they have no more right than a common burglar.

It is worked this way: If the Protestants want some privilege, they will agree not to interfere with the Catholic demand for a large appropriation for Indian Education. Each sect holds the other, and leave each other alone in their burglarious operations—and so all down along the line.

The Catholics have thus gotten a division of the school funds in New York, and are attempting the same everywhere else where they are strong.

Some years ago it was a trick of the Catholics to fight off our public schools in which the Bible was read. Then after managing to get the Bible kicked out, they would lambast and damn the schools for being "godless."

They have dropped that old trick, and now have taken up this new one of joining the Protestants in their ery that religion is the supreme need of mankind, and should be introduced in the schools.

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This is a remarkable circumstance, inasmuch as we behold a Jesuit priest addressing a Protestant ministers' association, and they regarding his propositions most favorably.

Father Howard says that "the religion must be of the orthodox brand, and the youth of the land duly inoculated with it." The Protestant clergy are the biggest set of male heads in all jacksondom if they can't see that the Jesuit will profit most in the division of the school fund.

Materialists do not claim infallibility; we know we do not "know it all;" we fully recognize the many mysteries of existence, both physical and psychical, but insist that the causes of all phenomena must be sought in nature and in the marvelous potencies of matter, and not in an extraneous grotesque spook, of which we and

searchers after truth, to hoist

## BLUE GRASS BLADE

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By

CHARLES CHILTON MOORE.

And edited by him until his death.  
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### DR. WILSON'S ARTICLE ON LINCOLN'S RELIGION.

In our opinion, this article  
should be put in pamphlet, and  
given wide distribution. The  
clergy are working hard to claim  
Lincoln, and Dr. Wilson has fully  
exposed their reasons why. Just  
as they are able to cheapen the  
Freethought cause, they strengthen  
their own. There is nothing  
that will advance the Freethought  
cause, and give it dignity and  
standing, more than firmly to es-  
tablish in the American mind that  
Lincoln was a Liberal and a Free-  
thinker.

Since the article is already set  
up, the pamphlet can be gotten out  
at a reasonable cost. We will  
hold the type till we get an ex-  
pression from our readers. We  
will print 10,000 copies for \$120.00  
these to be sent on receipt of pay-  
ment of one cent each for postage.  
This, of course, will require dona-  
tions on the part of our readers.  
We want to be assured of the first  
cost before we begin. It will re-  
quire a lot of labor to wrap and  
mail the pamphlets, and our prof-  
its will be small.

This question of Lincoln's relig-  
ion will be agitated yearly, and  
often between times, and every one  
ought to have a handy docu-  
ment for reference, touching upon  
the truth of this matter.

We believe those who can  
afford it will give a favorable  
response. Remember the proposi-  
tion is to send pamphlets FREE,  
charging one cent each for postage.

Le us hear from those who  
favor this proposition at once.

The Blade is glad to announce  
that plans which have been forming  
since January 1, are about  
consummated. Under these plans  
we shall have associated with us  
in directing the editorial policy of  
The Blade four of the leading  
Liberalists of the United States.  
We are in a position to give you  
every assurance that The Blade  
will be steadily improved from  
week to week, and that it will  
take its place as the leading lib-

eral weekly in the country.  
We are very grateful to our  
subscribers for their continued  
confidence during our late trou-  
bles. We have had to say things  
we did not like to say, but which  
seemed necessary to be said to  
correct false impressions that had  
gone out. Our every effort will  
be lent in the future to make the  
paper brighter, better and more  
welcome, and to merit the good  
wishes that have been showered  
upon us from everywhere. We are  
Kenuckians, to the manor born,  
and in Kentucky "thank you"  
means as much as could be ex-  
pressed in a volume of finished  
diploma and rounded periods.

The following letter was receiv-  
ed from one of the most prominent  
free thinkers in the country—  
a prominent journalist—whose  
name is withheld, but can be fur-  
nished to any reader who desires  
it.

"When informed by Charles-  
worth that you were going to end  
the existence of the Blade, I nat-  
urally went to him with support  
for a new paper, believing that  
free thought papers must and  
should be supported for the com-  
mon good and the progress of the  
world. But when I found his  
statement was not in accord with  
facts, I hoped you would succeed in  
keeping The Blade going, and  
do yet."

"I regret the fiction that exists  
between you and do not approve  
of his efforts to injure you and  
the work you are doing, and I  
therefore read Haussman's letter  
with as much pleasure it probably  
gave you for it shows a sense of  
justice and fair dealing that was  
to be expected of a man of his  
character and ability. As a Free  
Thinker, whose heart and soul is  
in the cause of mental freedom, I  
have not forgotten what the Free  
Thought movement is indebted to,  
for work and sacrifice on your part, and I sincerely  
hope that you will have the  
means of supporting it as needed to  
expenses and that nothing will  
occur to end your usefulness as  
a factor in fighting priestcraft,  
Success and prosperity to you and  
though you and Charlesworth  
cannot agree and work together,  
I hope you will both devote your  
time to fighting the common enemy  
and not each other."

ADMITS THAT JESUS CHRIST  
EXISTED.

BERLIN, February 26.—All  
Germany is discussing a series of  
lectures, followed by candidly  
worded debates, as to the personal-  
ity of Jesus.

The lecturer, Prof. Dr. Arthur  
Drews, is a Monist, a school of  
materialists widely spread  
throughout Germany, and his lec-  
tures are drawing large crowds  
to the Zoological Gardens where  
they are being delivered. The  
papers, with an editorial audac-  
ity few American newspaper pro-  
prietors would approve, print the  
same heading over the reports of  
the lectures: "Did Jesus Live?"

The whole subject is being  
discussed by Dr. Drews and his  
clerical and lay commentators in  
a strictly scientific spirit which  
keeps steadily to historical investi-  
gation, the problem set forth being  
as to the historical value of the  
evidence available or proving  
that Jesus, as known to the  
Christian theology, ever really  
existed.

Dr. Drews' conclusion is that  
Jesus, though he existed, is no  
God-made God, but a man-made  
God, and made out of a mixture  
of ideas which were current  
among the Babylonians, Persians,  
Jews and Greeks of the centuries  
immediately preceding Christ. It  
is to the Apostle Paul that Dr.  
Drews, like Edward Van Hart-  
mann before him, attributes the  
currency of Christianity, though  
Jesus himself was unknown to  
Paul, as the apostle himself admits,  
and though the Christian  
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long before the Jesus of history  
existed.

It don't require any faith to be-  
lieve the truth.  
It is only the lies that need any  
help.

Faith without works is dead. So  
says the book.  
So do the works first then no  
faith is needed.

He that can't believe a lie without  
faith.  
Can't believe the truth with it.

—L. N. B.

## LINCOLN'S RELIGION

### The Clergy's Claim That He Was a Christian

Scouted by an Ohio Physician

(Dr. J. B. Wilson in Cincinnati Commercial Tribune.)

There are few things considered of greater importance, in a great man's life than his religion.

If a man is religious, if he believes, if he be a Christian, and therefore eligible to salvation and eternal happiness, he is regarded as a good man, though he be corrupt at heart and rotten to the core.

If he disbelieves, if he opposes the Christian sway over the human mind, he is sure to be regarded as a bad man, though he be honest and moral, and one of the world's greatest reformers.

Somebody ought to tell the truth, and keep telling it, about Lincoln's religion. Just at this time, when the anniversary of his birth is being celebrated, and the papers are full of him, it is all the more important, that the truth should stand alongside the falsehoods being spread concerning his religious views.

Encyclopedias and histories artfully suppress the facts of this particular phase of his character. Children are being stuffed at school and at Sunday school, with instances of his amazing piety, and of his profuse and excessive reverence for the blood-thirsty Jewish Jehovah.

Newspapers are continually printing long articles about him, detailing his Christian virtues, and his simple childlike faith.

Preachers everywhere are rubbing holy ointment into his gaunt and bony frame, in a desperate endeavor to round him out into "A little fat oily man of God." They hold memorial meetings in their churches, and in their sermons, deify the Christian character of this man, who wrote a book, for the purpose of proving the falsity of the Christian claims, and of demonstrating that the Bible is not the word of God.

But piety never stops even at the preposterous. Thus the mind of the child and that of the non-reading public, and of the foreigner who comes to our shores, are all misdirected on this matter of Lincoln's faith.

Why do the clergy thus try to tin-can themselves to Lincoln's coat-tails, knowing, as they must, that he never joined church, and that he seldom went to church, and that he openly said, time and time again, that he could not subscribe to the principal Christian dogmas, and that he had no use for theologians and theology. Why are they now claiming this unbelieveable heretic?

I will tell you why. Lincoln is the greatest historical character in this country, and they can't afford to lose him. They can't afford to let the world know that this Colossus among men, was a Freethinker and Deist. Keenly they observe that the people of this country have adopted Lincoln as the model American; and, that Rationalism may not prosper, and that Christianity may not suffer, it is up to them to make a Christian out of this infidel; and this, they are trying to do with all the chicanery, characteristic of the Christian conscience.

So, I say, since they are continually falsifying about Lincoln's religion, some one ought to be continually telling the truth about it.

For one hundred years, the clergy did their best in their attempt to defame the memory of Thomas Paine. It has taken fifty years of persistent hard work on the part of Liberals to rescue his reputation from their lying lips. It will also require many years of good hard work to lift the free and independent soul of Lincoln, out of the muck and mire of superstition into which he has been plunged.

Just as they falsely attempted to blast the character of Paine and disown him, now as falsely they are attempting to make a Christian of Lincoln and claim him. Why should they damn the one and claim the other? Simply because Lincoln, through the opportunity of office, became a great popular idol, which they perceived could not be overthrown by the cry of "heretic." Well they knew the deadening effect to have this great popular idol and hero pointed to as a disbeliever and repudiator of the chief tenets of the Christian system; so they had to claim him. Would they have done so, had he remained in private life, and been less a hero?

What are the facts in this case? They lay much stress upon the fact that Lincoln was a great Bible reader. Certainly. That was about all he had to read in his youth, and to church was his only place to go. All statesmen of those days, for the same reason, were posted on the Bible. When they had anything else to read, they dropped it. Statesmen of today know little of the Bible and care less. They have other things to read and think about. Because Lincoln studied the Bible is no sign of his believing it, but rather the opposite; for no thinking, unprejudiced person can read the Bible and believe it.

In 1834, Paine's "Age of Reason" and "Volney's Ruins" fell into his hands, and made a great impression upon him. Being well posted on the Bible, he conceived the idea of writing his own individual views, which he did, and of which he was very proud.

William L. Herndon, his law partner, said—"The purpose

of Lincoln's Book on the Bible was to demonstrate first, that the Bible was not God's revelation, and second, that Jesus was not the son of God."

Herndon, a Freethinker himself, remonstrated against its publication, and pointed out to Lincoln, that it would not only hurt his standing as a lawyer, but would kill his political future, which was bright at that time. His friend, Samuel Hill, likewise remonstrated with him, but to no use. Seeing that Lincoln was obstinate about it, Hill, one day when Lincoln was out, fired the manuscript in the stove. For a long time Lincoln was greatly hurt over this outrage. What a pity that Hill or Herndon did not take this manuscript and hide it, instead of burning it. Suppose it had been withheld until now, when Lincoln has become the idol of the world! Who can estimate the influence it would have in crushing superstition and idolatry and intellectual cowardice out of the hearts and minds of men? No doubt, he put his best and brightest thought in this book, which, it is said, went further than Paine and Volney, and was Atheistical in its tendencies. Suppose it were here to face the clergy today, would they dare to misrepresent and claim him as they do?

All histories of Lincoln say that he frequently attended church in Springfield with his wife, also at Washington. Politicians still do the same. Because a non-church member goes to church now and then doesn't make him a Christian. I go to church occasionally, and had I the time, I would go more often that I do. I hear wise, as well as foolish things said there, and to the extent that the church is ethical, not dogmatical, it is not a bad place to go.

Again, men through marriage get caught in the web of superstition, and for sake of peace in the family, have to do monkey to it. The number of people who go to church for business, political, social and domestic reasons, were they all known, would stagger the clergy. The church is full of embryo infidels all the time. It is making more infidels today than it is making Christians. There is where the infidel graduates.

Lincoln lived at a time when everybody were "jinxers." The great question is, if he were a Christian, why didn't he own it to, and join church? If he was a weak, prayerful creature, as so many state, strange he was never seen praying with praying people. Most of Lincoln's biographies, which make Lincoln to be, as the writer would have him be, declare that he was "a man of prayer." But one person only can I find who says that he saw and heard Lincoln pray—so couldn't have had the habit very bad.

A preacher up in New York State gives out, that on a call at the White House, and when leaving, the President said, "Out in our country it is customary to invite the minister to pray when he calls," and then asked him to engage in prayer, and both fell on their knees, then and there, and asked the Divine Blessing. We have this preacher's unsustained word for this very unlikely story. If Lincoln had invited all the preachers to pray who called on him, there would have been a continuous prayer-meeting in the White House, and no time for business.

But even suppose he did pray, and that he believed in a God, still that don't make a Christian of him, no more than it makes a Buddhist of him, which sect also believes in God and prays. There is no evidence whatever that Lincoln believed in, or even referred to the Christian's God—the Jewish Jehovah. Lincoln's God was simply the Unknown Supreme Power—the God of Nature.

These Christian-writing biographies are amusing. They half-way admit all I say here, but by the time they apply their special brand of varnish, they have "Old Abe" polished up, and transformed into a glorified Christian saint.

Lincoln was often outspoken against the clergy, charging them with "twisting the words of Christ to suit their own doctrines," which he said was blasphemy.

At one time, there was a big revival in Springfield, led by an eminent clergyman, who had set the whole town afire. Lincoln being a notable absentee, was frequently invited to attend. Finally, he told them that "he had no confidence in the minister—that he was incompetent, and that he would not trust his advice even in an ordinary business transaction, and he couldn't see how they could take his advice on such an important matter as the salvation of their souls."

These remarks were spread rapidly and, of course, largely magnified, and Lincoln became "a marked man." His infidelity had already leaked out, and this confirmed it. In those days, it was the most shocking of all things to be a sceptic or Freethinker, and to criticise the parson was to profane the Almighty, Himself.

When Lincoln was nominated for the Presidency, his scepticism was brought up against him. Out of twenty-three ministers of Springfield, only three were for him, Mr. Newton Bateman, President of Public Instruction, called on Lincoln to discuss the dilemma. The charge of "infidelity" was being rapidly spread all over the country.

"Mr. Bateman," said Mr. Lincoln, "I am not a Christian—God knows I would be, but I have carefully read the Bible and do not so understand the book."

"These clergymen know I am for the freedom of the territories—for freedom everywhere, so far as the constitution permits, and they know that my opponents are for slavery. They know all this, yet with the Bible in their hands, they are going to vote against me. I cannot understand it."

All this is mighty interesting, in view of the fact, that they are now claiming as a Christian, a man who said, "I am not a Christian." Mr. Bateman who reports this was a Christian, and therefore his statement must be true. It is further interesting, as showing the difference of how clergymen regard Lincoln, dead, and how he regarded him alive. Now they try to claim him, and then, they tried to destroy the heretic. Funny, isn't it?

But happily, the excitement over the impending war, drowned out the clerical cry of scepticism, and Lincoln was elected. But had it been a time of peace, Lincoln wouldn't have stood any more show, than a snow-ball, in a particularly oft mentioned warm place.

Mr. Lincoln openly expressed himself as not believing in the atonement. He declared it "illogical and unjust and a premium upon evil doing." Nor did he have any faith in death-bed repentance, nor in infant damnation nor sanctifica-

tion, nor in miracles, declaring that the Supreme Power demonstrated itself through order and method, and not by violations of nature's laws." Much other of Christian dogma, dear to the Christian heart, he repudiated.

One of the severest criticisms he made was the following in reply to the frequent question asked him, "Why he didn't join church?" He said, "Whenever a church will inscribe over its altar as a qualification for membership the Savior's statement of the substance of the law and gospel—'Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thy self,' that church will I join with all my heart and soul."

If this means anything at all, it means, that in Lincoln's opinion, there wasn't a church in existence, in which Christians loved God with all their minds and souls, and their neighbor as themselves—as Christians profess to do, and there was no likelihood of there being such a church. Consequently, he was safe in saying he would join such a church. While his words are diplomatic, they are in fact, a severe arraignment of Christian belief and practice, and in face of this stinging rebuke, Christianity today is making itself laughable in its attempts to bed-fellow with Old Abe.

Mr. Herndon, his law partner, who states that Lincoln was an avowed sceptic—a Deist of the Paine class of thinkers—says that Lincoln once told him that all the creed he had, was that of an old man named Glenn, whom he heard speak at an experience meeting—"When I do good," said the old man, "I feel good, and when I do bad, I feel bad," "and that," said Lincoln, "is my religion."

After Lincoln got into the swim of politics, and went to Washington, like a good politician, he became, like St. Paul, "all things to all men," on those matters involving their prejudices.

Lincoln knew men and human nature. He was one of the greatest of diplomats and as sleek a politician as ever lived. He had a great war on his hands, daily growing in dimensions. He had no time to bother with petty religious and other delegations, which constantly besieged him with their whimperings, and fault findings, and conflicting advices.

He apparently agreed with all, and sent them away feeling good, and then went about his business as though they had not been there.

But on one occasion his patience was tested. A delegation of three hundred ministers called upon him, urging him to proclaim the freedom of slaves. They even went so far as to tell him that God had revealed to them, that it was His will that he (Lincoln) make this proclamation.

Lincoln replied, "If it be probable that God would reveal his will to others on a point, so connected with my duty, it might be supposed that he would reveal it to me directly, and so dismissed them in a jiffy, whereupon arose a mighty howl in Israel.

Lincoln had not only the South and the scheming governments of the old world, including the Roman Church, to deal with, but many secret and treacherous antagonisms in the North. He could not afford to make a single enemy in the North. When Quakers, Baptists, Methodists and all the rest waited upon him and told him that their prayers were with him, he thanked them for their prayers, and even asked them to pray for him, or at least they said he asked them. If I had been in his place, I would have done the same. I would have kept the best brand of sacred soothing syrup on hands for all such visitors.

Lincoln confessed to Wendell Phillips and others that he had to use every art of diplomacy in managing the many political and religious discontents and factions in the North, none of which knew the inside state of affairs, but all of which wanted to run the war their way.

That Lincoln did not trust to prayer is evidenced by these words—

"Both read the same Bible and pray to the same God, and each invokes his aid against the other. Neither's prayers have been answered. An all powerful God could stop the war if he wanted to, still the contest proceeds."

"What is to be, is to be, and no prayers of ours can arrest the decree." No one knew better than Lincoln that success depended upon management, money, patriotism and men.

The coddling Lincoln gave all the many Christian delegations that often annoyed him, no doubt, impressed many of them that he had grown to be a regular "Hard-Shell," and accounts for the many stories abroad of his Christian belief. He had to do it. With the responsibility of such a war on his hands, there was no time for any other consideration. The war was paramount and Lincoln needed every man for a friend.

As the war grew, and the burden became heavier, it is noticeable in all of his state papers and addresses he began to give greater recognition to the Supreme Power. In statecraft, however, this is a kind of a habit, handed down to us from the Kings of the earth. It is like our oath, with the "So help me God" attachment. Not one person in a thousand ever thinks about God when taking it. Just as thoughtlessly and indifferently, the Lord is shoved into party platforms and state papers.

Just how much of this was habit and diplomacy with Lincoln, there is no means of knowing. Anyhow, we observe Lincoln speaking of himself as "an humble instrument in the hands of Providence," and using such expressions as these, "If God wills," "If it be the pleasure of Almighty God," "As God gives us to see the right"; thus acknowledging a Supreme Power. But this, remember, is in no way a recognition of the Christian religion. The Deists, Paine and Volney, who had such a powerful influence upon Lincoln's belief, were the very firmest believers in a Personal God.

It is a well known fact that many of Lincoln's addresses and state papers have been garbled, giving God recognition, when Lincoln never mentioned the name of God.

In his famous Gettysburg speech, God was not mentioned. Now, as it is generally given out, it is made to read—"That this nation (under God) shall have a new birth of freedom," etc. It is thus they have doctored the dead.

Likewise, in his Emancipation Proclamation, in the original copy, he forgot all about God. Chase noticing this, suggested that in such an important proclamation, the Deity should be recognized. "All right," said Lincoln, "write out

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what you think ought to be said," which Chase did, and so the Lord of all the stupendous universe didn't get left. He went in the Proclamation, just as Chase put Him in. Lincoln was too good a politician to haggle about the Lord, just at that time.

It is also well known that Lincoln at times, inclined to the belief of Spiritualism, and consulted mediums with members of his cabinet. Even all his greatness, he had his superstitions, and was very much a human being.

Summed up, Lincoln was a Deist to the end of his days. He believed in a Personal God. He never belonged to any church or subscribed to any creed. His awful position and responsibility made him feel at times that he was an instrument in the hands of a Divine Providence. In his days of greatest discouragement, when he knew not whom to trust, not even those around him, when mentally fagged, and hardly a shadow of his former self, he may have fallen on his knees in a moment of weakness and prayed, as has been stated of him. But let him speak for himself. His own words will best convey his position, and here they are:

"I have never united with any church, because I found difficulty in giving my consent, without mental reservation, to the long, complicated statements of Christian doctrine, which characterize the articles of belief and the usual confession of faith."

"The Bible is not my book, nor Christianity my profession. I am not a Christian.

"If the Christian hell be true, and that most of mankind go to it, to burn forever and ever, then man should have no other duty, no occupation, or object, but to pray, pray, unceasingly pray, to keep out of it. But there is no hell. If God be a just God, all will be saved or none.

Shortly before he died he said, "My earlier views of the unsoundness of the Christian scheme of salvation, and the human origin of the scriptures, have become clearer and stronger with advancing years, and I see no reason for thinking I shall change them."

From this, I infer that had he lived, in his later years, he would have resurrected the thoughts that Wells threw into the fire, and thus taken his stand beside the greatest and most progressive thinkers of all the ages, and so rounded out his most remarkable career.

The statement of Mrs. Lincoln is as follows: "Mr. Lincoln had no hope and no faith in the usual acceptance of the word."

His son, Robert, Herndon, his law partner, and Hay his secretary and biographer verify the same.

For what I say here, I refer the reader to the "Life of Lincoln" by Nicolay and Hay, his private secretaries, and to other biographers, who record the testimonies of those closest to Lincoln, and who know him best.

In the face of all this, which is well known to all who study Lincoln, how can ministers and Christian writers, even parrotly claim him as their own.

If he had been a plain man in private life, would they claim him as they do? If he had not been a great historical and ideal character, and martyr, would they make any claims upon him at all? Not a bit of it. Instead of claiming him, they would be damning his memory for his disbelief, and his soul today would be sizzling in hell.

In the language of Lincoln, himself, how can men and women "trust such an important matter as the salvation of their souls," to those who either conceal, misrepresent, or for a return of the days of miracles, and even apprehend

What every honest man wants to know about a great historical character, is the man as he was—beliefs and disbelief, virtues, faults and all; instead of what other people who come after him, think that he ought to have been, or as they would like to have him be. The Christian clergy in thus honoring Lincoln as a Christian, make themselves ridiculous in the eyes of the many who know that he wrote that book, and later openly denounced all the chief tenets of the Christian faith. They not only make liars and hypocrites of themselves, but would try to make a liar and hypocrite of Lincoln.

If Christians succeed in making a Christian of a dead man, who was never a Christian when a live man, we may all look for a return of the days of miracles, and even apprehended that the millennium is at hand.

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